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**EXPLORING LANGUAGE TEACHERS' BELIEFS ABOUT INTER-
CULTURAL COMPETENCE AND THEIR CULTURAL PRACTICES**

**THESIS BY
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DEDICATION

*To my Family,
Caner, Cansu and Cemre*

ETHICS DECLARATION

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Competence and Their Cultural Practices

I hereby declare that;

I prepared this master thesis in accordance with Çağ University Institute of Social Sciences Thesis Writing Directive,

I prepared this thesis within the framework of academic and ethics rules,

I presented all information, documents, evaluations and findings in accordance with scientific ethical and moral principles,

I cited all sources to which I made reference in my thesis,

The work of art in this thesis is original,

I hereby acknowledge all possible loss of rights in case of a contrary circumstance. (in case of any circumstance contradicting with my declaration)

15/06/2022

Arzu CERECİ

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15/06/2022

Arzu CERECİ

ABSTRACT**EXPLORING LANGUAGE TEACHERS' BELIEFS ABOUT INTER-CULTURAL COMPETENCE AND THEIR CULTURAL PRACTICES****Arzu CERECİ****Master Thesis, Department of English Language Education****Supervisor: Dr. Aysun YURDAIŞIK DAĞTAŞ****June 2022, 80 Pages**

Intercultural competence is one of the most important components of language learning today. Many scholars have recognized that the main purpose of second language teaching is to enable learners to communicate with people from different backgrounds (Alptekin, 2002; Byram, 1997). The practitioners of this new perspective of second language teaching are undoubtedly the teachers in the classrooms. Teachers bear the responsibility for educating intercultural competent individuals in the classroom. The purpose of this study is to determine the beliefs and practices of English as a Foreign Language [EFL] teachers regarding intercultural competence and their cultural practices in the classroom. It examines whether teachers' intercultural beliefs and classroom practices differ in line with variables such as gender, education level, school type, years of experience. Erasmus programs, which are considered as one of the variables in the study, have been implemented in Turkey since 1997. Teachers can receive in-service training abroad, participate in job shadowing, or guide students in school partnership projects. In addition, the study examines whether the beliefs and teaching practices of EFL teachers who had the opportunity to go abroad and be in an international environment through Erasmus programs changed compared to teachers who did not have this opportunity.. To answer these questions, the 'Intercultural Competence for Teachers' questionnaire developed by Sercu (2005) was used. 122 English teachers working in Mersin participated in the survey. The survey was conducted online. Descriptive statistics, t-tests and ANOVA were utilized. The results of the survey indicate that teachers are willing to incorporate intercultural competence into their teaching and that they understand the importance of intercultural competence in their English classes. In terms of classroom practices, it was found that the most

common practices used were student-centered. Looking at the differences by demographic variables, we conclude that female teachers have more positive attitudes toward intercultural competence than male teachers. In addition, teachers in the early years of their careers have more positive beliefs than more experienced teachers. Similarly, teachers who have had the opportunity to go abroad with the Erasmus+ program have more positive beliefs about participating in this program than teachers. However, none of these statistically significant differences are reflected in classroom practice. In other words, teachers may not reflect their beliefs in teaching practice. After a detailed discussion of the findings, the pedagogical implications for language teachers and curriculum designers are explained, the limitations of the study are stated, and suggestions for future studies are made.

Key words: intercultural competence, culture teaching practices, Erasmus+ programs.

ÖZ**DİL ÖĞRETMENLERİNİN KÜLTÜRLER ARASI YETERLİLİĞE İLİŞKİN
İNANÇLARI VE KÜLTÜREL UYGULAMALARININ İNCELENMESİ****Arzu CERECİ****Yüksek Lisans Tezi, İngiliz Dili Eğitimi Anabilim Dalı****Danışman: Dr. Aysun YURDAIŞIK DAĞTAŞ****Haziran 2022, 80 Sayfa**

Kültürlerarası yeterlilik, günümüzde dil öğrenmenin en önemli bileşenlerinden biridir. Birçok bilim adamı, ikinci dil öğretiminin temel amacının, öğrencilerin farklı geçmişlerden gelen insanlarla iletişim kurmasını sağlamak olduğunu kabul etmiştir (Alptekin, 2002; Byram, 1997). İkinci dil öğretimine bu yeni bakış açısının uygulayıcıları şüphesiz sınıflardaki öğretmenlerdir. Öğretmenler sınıfta kültürlerarası yetkinliği öğretme sorumluluğunu taşırlar. Bu çalışmanın amacı, Türk İngilizce öğretmenlerinin kültürlerarası yeterlilik ve sınıftaki kültürel uygulamalarına ilişkin inançlarını belirlemektir. Öğretmenlerin kültürlerarası inançlarının ve sınıf uygulamalarının cinsiyet, eğitim düzeyi, okul türü, deneyim yılı gibi değişkenlere göre farklılık gösterip göstermediği de incelenmiştir. Araştırmanın değişkenlerinden biri olarak kabul edilen Ersamus+ programları Türkiye'de 1997 yılından beri uygulanmaktadır. Öğretmenler bu program dahilinde yurtdışında hizmet içi eğitim alabilir, işbaşı gözlem yapabilir veya okul ortaklığı projelerinde öğrencilere rehberlik yapabilirler. Bu aracılığıyla yurtdışına gitme ve uluslararası bir ortamda bulunma fırsatı bulan İngilizce öğretmenlerinin kültürlerarası yeterlilik ve öğretmenlik uygulamalarına bakış açılarını etkileyip etkilemediği de araştırılmıştır. Bu soruları yanıtlamak için Sercu (2005) tarafından geliştirilen “Öğretmenler için Kültürlerarası Yeterlilik” anketi kullanılmıştır. Ankete Mersin'de görev yapan 122 İngilizce Öğretmeni katılmıştır. Anket çevrimiçi olarak gerçekleştirilmiştir. Veriler SPSS programı kullanılarak analiz edildi. Tanımlayıcı istatistik, t-test ve ANOVA kullanılmıştır. Anketin sonuçları, öğretmenlerin kültürlerarası yetkinliği öğretimlerine dahil etmeye istekli olduklarını ve İngilizce derslerinde kültürlerarası yetkinliğin önemini anladıklarını göstermektedir. Sınıf içi uygulamalar açısından en çok kullanılan etkinliklerin öğretmen merkezli

etkinlikler olduđu tespit edilmiştir. Demografik deęişkenlere göre farklılıklara bakıldığında ise, kadın öğretmenlerin erkek öğretmenlere göre kültürlerarası yeterliliğe yönelik tutumlarının daha olumlu olduđu sonucu elde edilmiştir. Ayrıca, kariyerlerinin ilk yıllarında öğretmenler, daha deneyimli öğretmenlere göre daha olumlu inançlara sahiptir. Benzer şekilde, Erasmus+ programı ile yurt dışına gitme fırsatı bulan öğretmenler, bu programa katılmamış öğretmenlere göre daha olumlu görüşlere sahiptirler. Ancak, bu istatistiksel olarak anlamlı farklılıkların hiçbiri sınıf uygulamalarına yansımamaktadır. Diğer bir deyişle, öğretmenler inançlarını öğretmenlik uygulamasına yansıtamamaktadır. Bulguların ayrıntılı bir tartışmasından sonra, dil öğretmenleri ve program tasarımcıları için pedagojik çıkarımlar açıklanmış, çalışmanın sınırlılıkları belirtilmiş ve gelecek çalışmalar için önerilerde bulunulmuştur.

Anahtar kelimeler: kültürlerarası yeterlilik, kültürel öğretim faaliyetleri, Erasmus+ programları.

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ABBREVIATIONS

CEFR	: Common European Framework of Reference for Languages
IC	: intercultural competence
ICC	: International Communicative Competence
EFL	: English as a Foreign Language
F	: Frequency
M	: Mean
MA	: Master of Art
N	: Sample Size
SD	: Standard Deviation
BA	: Bachelor of Arts
SPSS	: Statistical Package for Social Sciences
PhD	: Doctor of Philosophy
L2	: Second Language
OLS	: Online Language Support

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1. INTRODUCTION

This chapter is divided into four sections. First, the background of the study is presented. This section is followed by the problem statement, purpose statement, research questions, significance of the study and literature review.

Background Information

Many people all throughout the world now speak English as their *Lingua Franca* or universal language, whether they are native or nonnative English speakers. (Bayyurt et al., 2019). Our students learn English to communicate with people from other cultures and backgrounds in this multicultural world, hence intercultural competence (IC) has become one of the key components in language learning and teaching today. Many scholars have emphasized that the fundamental purpose of second language (L2) teaching is to enable students to engage or interact with people from different backgrounds (Alptekin, 2002; Byram, 1997). They agree that the purpose of L2 teaching should be to help students develop not just linguistic skills, but also intercultural skills that will help them communicate effectively with people from different linguistic and cultural backgrounds. In other words, as Sercu (2006) also added, the primary purpose of foreign language instruction has switched from communicative competence to intercultural communicative competence.

The ability of a person to behave appropriately and adaptively when confronted with behaviors, perceptions and values of other cultures is intercultural competence (Meyer, 1991). According to Jackson (2014), intercultural competence involves the transition from a monocultural to an intercultural approach, the willingness to interact with the other culture, the ability to be self-reflective, the ability to perceive the world through the eyes of others, and the ability to deal with uncertainty. As can be seen, intercultural competencies and qualities have many aspects, such as the ability to look at oneself from the outside, the ability to perceive the world through the eyes of others, the willingness to interact with other cultures, and the ability to deal with uncertainty (Sercu et al., 2005).

Statement of the problem

The World Readiness Standards for Studying Languages, an institution composed of 13,000 language educators and administrators from both public institutions and the private sector, from high school to university; demonstrate the essential role of world languages in a student's learning career. The five target areas of the standards are communication, cultures, connections, comparisons and communities. These standards establish an inseparable relationship between communication and culture, which is implemented in making connections and similarities and using this competence to be part of global and regional societies (American Council on the Teaching of Foreign Languages [ACTFL], 2021). Language learning is no longer characterized only by the acquisition of communicative skills in a foreign language. It is also defined in terms of intercultural competence, that is, the ability to behave flexibly when confronted with attitudes different from one's own. (Meyer, 1991)

Undoubtedly, teachers are the ones who bring cultural practices into the classroom and help students acquire new skills such as intercultural competence. They have an important role to play in this context. For that reason, it is essential for them to be familiar with the basic concepts of culture, intercultural communication, along with being willing and able to teach intercultural competence (Willems, 2002). They need additional information, attitudes, competencies and skills to promote the intercultural learning process. They are responsible for making intercultural learning and teaching a reality in classrooms. Therefore, teachers' beliefs on IC and the way they bring it into the classroom are very important for this new dimension of language learning.

One of the factors affecting teachers' knowledge, beliefs and skills needed to promote IC their own intercultural experiences. Under the Erasmus programs, many teachers have had the opportunity to undertake in-service training for a short period of time or job-shadowing in a European country. It has been observed that the intercultural knowledge and understanding of teachers who have participated in, staff mobility programs or short-term teacher training within Erasmus programs has changed positively (Engel, 2010; Bracht et al., 2006). Teachers see their teaching experience abroad as useful experiences that have given them new perspectives and enhanced their intercultural understanding (Engel, 2010).

Purpose statement

The purpose of this study is to examine Turkish EFL teachers' beliefs on teaching intercultural competence and to explore how and to what extent these beliefs are evident in their teaching practices in government schools.

With this in mind, we have following research questions;

1. What are the beliefs of Turkish EFL teachers on the role of intercultural competence (IC) in foreign language teaching?
2. How do Turkish EFL teachers report on their IC practices?
3. Are there any significant differences in teachers' intercultural teaching beliefs and practices based upon their demographic information such as?
 - a) Gender
 - b) Level of education
 - c) Type of school
 - d) Years of experience
 - e) Participation in Erasmus+ Programs

Significance of the study

Nowadays, the waves of immigration and the phenomenon of immigration, which affect both our country and the whole world, bring about a cultural change in education. In this regard, English teaching is also significantly affected by this cultural change. It can be stated that the high impact of the concept of intercultural competence in teaching is even more important when it is evaluated with the different cultures that immigrants have and bring from their own countries.

Teachers are one of the most essential parts of the learning process. What turns on in the classroom is shaped by teachers' beliefs and by their practices. In this regard, it is crucial to understand teachers' beliefs on any topic in education.

This study will help us to discover the beliefs of teachers in public schools in Turkey on what language learning encompasses beyond communication skills, their beliefs on intercultural learning, and to what extent they can reflect these beliefs in their classroom. Thus, it will remind teachers the importance of teaching intercultural competence and poses them to rethink their teaching practices. In today's world, where language learning goes beyond communicative skills, information about teachers' beliefs and practices will also guide teacher education.

Moreover, there is limited study in the literature that measures the change in beliefs of IC of English as a Foreign Language (EFL) teachers working under the Ministry of National Education as a function of whether or not they participate in an Erasmus program.

Review of the Literature

In this section, first of all, the definition of concepts such as culture and intercultural competences are given. The review of literature continues with the importance of acquiring cultural and intercultural skills in foreign language education. After that, studies conducted on this topic in Turkey will be reviewed.

Culture and its Role in English Language Classrooms

Culture is a difficult concept to describe. However, we can better comprehend the features of IC and its significance in education, if we have a deeper understanding of culture. On the surface, culture is seen as clothing, vocabulary or rituals, but upon closer examination, it becomes clear that it is a mixture of communication methods, principles, expectations, opinions, actions, and activities (Bayyurt, 2017). Kramsch & Hua (2016) define culture as being part of a community which has a shared history and belongings.

There is no doubt that language and culture are also linked. Language is a tool that enables us to live and pass on our culture. According to Risager (2007), who suggested the concept 'languculture', there is a strong tie, and a complicated interaction between the language and culture. Language conveys culture and culture is apprehended by language (Liddicoat, 2008). Language always enables people to understand the beliefs, perspectives and values of a particular society (Seelye, 1993).

Students will be successful in acquiring the target language only if cultural concerns are an integral and natural part of the curriculum and language instruction (Mohammed, 2020). In language learning, learners interact face-to-face or digitally with teachers and learners with different personal stories, experiences and perspectives. Language learning is thus an interpersonal and multicultural process, which is inextricably linked to intercultural communication, (Kramsch & Hua, 2016). L2 teachers should therefore focus on the diversity of cultures, identify important cultural themes in all aspects of language curriculum design, and use appropriate teaching techniques and learning

activities to help students understand and transcend cultural differences. (Mohammed, 2020)

The students need to have a better understanding of the cultural dimension of languages. Even if someone is linguistically adequate, he or she may have difficulty communicating if he or she lacks the cultural and intellectual content of the language. Bennet (1993) defines such a person as a 'fluent fool'. According to Bennet (1993), a fluent fool is someone who can speak a foreign language fluently but does not understand its social or philosophical meaning.

Despite the fact that textbooks are rich with cultural aspects from nations where English is used as a first language, English language learners need to prepare themselves to use this language in a multicultural and multilingual world. This brings up a term that English language learners and teachers should be familiar with: "intercultural competence."

Intercultural Competence

Cross-cultural communication affects the way individuals cope with change, send signals across national and cultural boundaries, and rethink the fundamental aspects of human consciousness. Intercultural competence is the capacity to develop certain knowledge, abilities, and attitudes that result in observable, successful, and appropriate behavior and communication in cross-cultural relationships (Deardorff, 2006). And it is also defined as the capability of an individual to react relevantly and to be flexible when faced with behaviors, perceptions and values of other cultures (Meyer, 1991). According to Jackson (2014), intercultural competence involves shifting from a monoculture to an intercultural approach. Another definition for 'intercultural competence' made by Bennet (2009) is the capability to communicate successfully and behave appropriately in different cultural settings.

Weber (2002) also emphasizes the importance of IC, saying that with globalization and the advent of European Union, people are connecting and exchanging ideas much more than ever before. This results in an intercultural context that needs to be handled in work and education. There is a considerable interest in improving the teaching of intercultural competence in the L2 classroom. The goal stems from a number of factors, including the increasing globalization of world dynamics and the urge to develop appreciation, acceptance, and cooperation in multicultural communities (Zhou, 2011).

If IC finds a place in the foreign language classroom along with other language skills, the students will be much better prepared for the global world. In this context, some models have been developed to clarify the place of intercultural competence in the foreign language classroom. (Byram,1997 ; Bennet,1993; Deordoff, 2006) Among these models, Byrams' model is the one that most influences foreign language teaching.

Byram's Model of Intercultural Communicative Competence

Before talking about the Byram's model, there is a need to deal with a term that has been introduced in the last decades: Intercultural Communicative Competence (ICC). ICC is the result of the influence of intercultural competence in foreign language teaching. (Lopez-Rocha & Arevalo-Guerrro, 2014). According to Byram (1997), IC refers to the ability of people to communicate in their native language with people from other countries and cultures, while ICC focuses on language teaching and the capability to communicate with individuals from different countries and cultures in a foreign language". In Byram's Model of Intercultural Communicative Competence, the knowledge, skills, and attitudes that constitute intercultural competence have been summarized in a five-part theoretical framework.

These features can be listed as follows: attitudes, knowledge, interpretive and relational skills, discovery and interaction skills, critical cultural awareness/political literacy.

"Attitudes (savoir être)": Curiosity and openness, and a willingness to suspend disbelief in other cultures while having confidence in one's own culture (Byram, 1997, p.50).

"Knowledge (savoirs)": One's own social groups and their products and practices in the interlocutor's country, as well as the general processes of social and individual communication (Byram, 1997)

Interpretive and relational skills (savoir comprendre): Comprehension and association skills, the ability to understand a document or event from another culture, to infer it, and to relate it to documents from one's own culture.

Discovery and interaction skills (savoir apprendre): the ability to learn new things about a culture and its traditions, and the ability to use this information, attitudes, and skills in real-time communication and engagement.

Critical cultural awareness/ political literacy (savoir s'engager): the ability to critically evaluate ideas, methods, and products in one's own and other cultures based on established criteria (Byram, 1997).

These five savors should not be considered as independent elements, but as elements connected and interwoven with the many aspects of communicative competence (Sercu, 2005). When it comes to interaction between people from different backgrounds, people are provided with the information they have from their own society, so any information they receive can only be evaluated with this information (Byram & Zarate, 1997). In this sense, it means that in order to interact effectively with people from another culture, cultural knowledge must first be acquired and this knowledge must be translated into behavior when communicating with other cultures. The fact that this model is particularly relevant to foreign language teaching has led to its distinction from other models.

In the Byram's model, the attention is on students being able to form meaningful relationships in a foreign culture, not on speaking native-like language without error. According to Byram (1997), a person who has formed ICC is able to engage in speaking in a different language, communicate clearly while considering one's own and the others' perspectives and needs, mediate between people from different backgrounds, and struggle to develop communicative skills.

The Developmental Model of Intercultural Sensitivity

Using a developmental paradigm, Milton J. Bennett (1986, 1993, 1993, 2004, 2013) conceptualizes intercultural sensitivity as a characteristic of intercultural communication skill.

The Developmental Model of Intercultural Sensitivity (DMIS) (Bennet, 1986, 1993, 2004, 2013) is a model of change in which the behaviors and expressed attitudes observed at each step are evident of the basic viewpoint (Hammer et al. 2003). Bennett's model consists of six steps from ethnocentric to ethnorelativistic.



Figure 1. *The Developmental Model of Intercultural Sensitivity**
 *<https://www.idrinstitute.org/dmis/>

As you can see in the Figure 1, the steps of DMIS are evaluated in two parts. Denial, defense, and minimization are steps of ethnocentrism. Ethnorelativism, on the other hand, consists of the steps of admission, adjustment, and integration. Ethnorelativism is the experience of one's own culture in the frame of other cultures (Hammer et al. 2003: 423).

Ethnocentrism is the practice of judging other cultures according to one's own perspective. Ethnorelativism, on the other hand, is the competence to judge other cultures in their own context.

Bennett's approach provides a framework for transforming an individual's ethnocentric worldview into intercultural awareness (Galante, 2014). According to the developmental model for intercultural sensitivity, with a change in attitude toward cultural differences, transfer between stages is possible. In other words, an individual can evolve from ethnocentric to ethno-relational stages.

Deardorff's Intercultural Competence Framework/Model

Deardorff's study, in which she collaborated with leading scholars, focused on what it means to suitably engage with people from other cultures. The focus of her study led to the evolution of a framework for intercultural competence. The framework is composed of the following components (Deardorff, 2006).

Knowledge: The following knowledge needs for intercultural competence have been agreed upon by intercultural scholars: cultural self-awareness, culture-specific knowledge, deep cultural knowledge, and sociolinguistic awareness.

Skills: The skills that came from this study were those related to knowledge acquisition and processing: Observing, Listening, Judging, Analyzing, Understanding, and Linking.

Attitudes: The study revealed important attitudes such as esteem, understanding, concern, and exploration. Esteem and understanding indicate a readiness to take risks and venture beyond one's comfort zone. It is significant to show that you value others while conveying esteem for others. These attitudes serve as a base for the later development of knowledge and skills necessary for intercultural competence.

Internal Outcome: These stages should ideally result an internal outcome of flexibility, adaptability, ethnorelative perspective and empathy.

External Outcome: The total of a person's attitudes, knowledge, and skills, as well as the internal outcomes, are evident in the individual's behavior and interaction, which become outcomes of intercultural competence as seen by others.

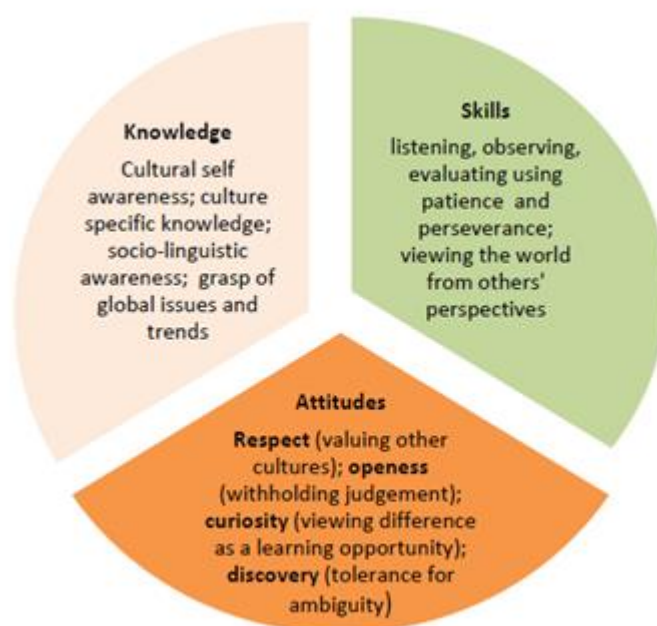


Figure 2. Constituent Elements of Intercultural Competence Model of Deardorff*
/*Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization

Teacher Beliefs and Practices on Intercultural Competence

Unquestionably, teachers cannot ignore the significance culture as part of students' language development. Moreover, they should also emphasize the issue of intercultural competence by preparing their students to interact with people from different cultures and enable them to see and accept people from other cultures and backgrounds as individuals with their own opinions, beliefs and behaviors (Huber, 2012).

Now, as we have already noted, the goal of learning a foreign language is not only to communicate in that language, that is, to express oneself correctly linguistically, sociologically and pragmatically, but also to acquire intercultural competence. This requirement not only brings a different perspective to English teaching but also it imposes new tasks on teachers. Undoubtedly, teachers' perspectives on the subject and classroom practices are very important for students' acquisition of intercultural competence. Since this new skill of language learning has gained prominence, various studies have been conducted on this topic.

For example, Sercu (2006) examined the perceptions of teachers from seven European countries on intercultural competence in language teaching. At the end of the study, it was concluded that many teachers tend to teach intercultural competence, while many other teachers still consider communicative skills as the most important point in language teaching.

In another study conducted in an international context, Orange and Smith (2007) examine New Zealand teachers' beliefs and practices of intercultural competence. The study, which used the questionnaire developed by Sercu (2005), involved 76 teachers. The study reveals the discrepancy between teachers' beliefs and practices. It concludes that teachers have positive attitudes towards intercultural foreign language teaching but do not reflect them in their teaching practices. Orange and Smith (2007) suggest that teachers' applied knowledge of intercultural competence should be supplemented by in-service training.

Bayyurt (2006) also conducted a qualitative study with 12 teachers working in a public school. The purpose of this study was to determine the views of teachers whose native language is not English on the integration of culture in their English classes. As a result of the study, it was found that although teachers accepted the relationship between language and culture, they did not have a unified opinion on whether it should be a part of classroom practices.

Furthermore, a quantitative study was conducted by Atay et al. (2009) in which 503 teachers participated in the context of Turkey. This study, using Sercu's questionnaire, aimed to uncover teachers' beliefs on intercultural competence and classroom practices. The results of the study revealed that although teachers have positive thoughts about the place of culture in foreign language teaching, they do not spend much time on culture-related practices in their classrooms. It was concluded that the reason is that they do not have much knowledge about cultural practices and they give more importance to teaching foreign language skills.

Another study was conducted by Kahraman (2016) to determine students' and teachers' beliefs on cultural learning. This quantitative study included 107 participants from two universities. In this study, similar results to those of Sercu (2006) and Atay (2009) were obtained. That is, in the university context, teachers value intercultural competence and are willing to gain more experience in this regard. The results also showed that they cannot spend much time on intercultural practices in the classroom due to reasons such as curriculum, lack of experience and lack of time.

Additionally, Demircioğlu and Çakır (2015) investigated the opinions of teachers working in International Baccalaureate Diploma Program (IBDP) schools on intercultural language teaching. Sixty teachers from five different countries participated in the study. A quantitative survey with open-ended questions was conducted. All the teachers participating in the study believe that intercultural competence should be given high priority in language teaching. They emphasize that the IB diploma program has a positive impact on students' intercultural competence.

Erasmus+ Programs

Erasmus+ programs offer teachers the opportunity to gain international experience and change their perspective on cultural competence. When we look at the Erasmus program's aims, we can see that digital transformation, inclusion and diversity, climate change, the environment and democratic engagement are all vital (European Commission, 2021).

Under the Erasmus programs, many teachers have had the opportunity to undertake in-service training or job-shadowing in a European country. Erasmus+ is the EU's education, youth, training, and sport program for the years 2021-2027. The program's general aim is to promote people's educational, vocational, and individual development in education, training, youth, and sport in Europe.

The program's specific objectives are as follows: (European Commission, 2021).

Promote individual and group mobility in learning, as well as partnership, efficiency, integration and equality, quality, originality and innovation at organizational and policy levels in training and education;

Promote informal and non-formal learning mobility and active engagement of young people, as well as teamwork, excellence, inclusion, originality and innovation at the level of youth organizations and policies.

Promote the mobility of sports personnel, teamwork, excellence, integration, innovation and creativity at the level of sports organizations and policies.

The European Union program is an aid program that candidate countries can benefit from. It aims to raise the level of education and bring it to the desired standards. Turkey, which is a candidate for the European Union, has been able to participate in EU education programs since 2004 and is trying to improve the quality of education (Sağlam et al., 2011).

Thanks to the Erasmus programs, teachers under the Ministry of National Education have the opportunity to undertake training in different countries, to gain experience of job-shadowing or to work with their colleagues and pupils from European countries in school twinning projects. Participation in Erasmus programs can also have an impact on teachers' perspectives on intercultural competence and cultural practices in the classroom.

Some of the Key Features of Erasmus+ Programs

Participants' protection, health, and safety: All Erasmus+ participants should have the opportunity to develop personally and professionally and to learn in a secure atmosphere that respects and protects the rights, physical and emotional integrity, mental health and well-being of all people (European Commission, 2021).

Multilingualism: Languages play an important role in the abilities that enable individuals to better equip themselves and take advantage of the opportunities available. The EU has determined the mission of giving everyone the opportunity to learn at least two foreign languages from a young age.

International Dimension: Intensifying international mobility and cooperation with third countries are the key elements in helping European organizations meet the global challenges of digital transformation, climate change, globalization and collaboration with third countries, and to strengthen the European Union's role as a global player.

Recognition and validation of skills and qualifications: Erasmus+ supports EU openness and acceptance tools for skills and qualifications. These tools have the same objective: to facilitate the recognition and understanding of competences, skills and qualifications within and out of the country, in all education and training sub-systems and in the labor market.

Communicating projects and their results to maximize impact: It is crucial to communicate the projects and their results at all levels to ensure that they have an impact. Applicants for Erasmus+ grants need to prepare their interaction practices in order to disseminate products of their project and outcomes during and after the project process, depending on the activity.

Erasmus+ Open Access Requirement for educational materials: Erasmus+ encourages project results to be made freely available to improve learning, teaching, training and youth work. Beneficiaries of Erasmus+ are particularly devoted to ensuring that all educational materials and tools - papers, media, software and other materials - produced by Erasmus+ funded projects are made available to the public under an open license (European Commission, 2021).

The Erasmus+ Program's Structure

In order to attain its goals, the Erasmus+ Program plans to implement the following actions between the years 2021 and 2027 (European Commission, 2021).

Key Action 1-Mobility of Individuals: Learner and staff mobility: opportunities for pupils, students as well as professors, trainers and staff of educational foundations and civil society organizations to learn and/or work in another country.

Participants taking part in a mobility activity abroad may benefit from language learning opportunities under the program. This assistance is largely provided through the Erasmus+ Online Language Support (OLS) tool, which is tailored to specific sectors according to their needs, as e-learning system offering language learning support.

Key Action 2 – Cooperation among Organizations and Institutions: This action supports collaborative partnerships and small-scale partnerships. Collaborative activities help schools or organizations to improve the level and effectiveness of their activities, strengthen their partner networks, improve their capacity to work together at cross-cutting level and increase the internalization of their activities. On the other hand, small-scale partnerships extend the program to small actors and hard-to-reach people in the field of school education.

Key Action 3 – Support to Policy Development and Cooperation: This Key Activity supports the European Youth Together action, which is aimed at grassroots youth organizations wishing to engage in transnational cooperation, i.e. to add a European perspective to their activities.

Teachers and Erasmus

Through effective citizenship and ethics within lifelong learning, Erasmus+ programs serve the development of social and intercultural competencies, critical thinking, and media literacy. The people the Erasmus programs aim to reach are university students, university teachers and staff and trainers of higher education institutions. For projects in the scope of vocational education, the target groups are apprentices, students in vocational education and training, trainers and teachers. For projects in the field of school education, the target group is school leaders, teachers, school staff and students (European Commission, 2021).

As we mentioned above Erasmus+ provides support for pre-school, primary, secondary and high school teachers to receive training abroad and to make on-the-job observations. Apart from this, teachers have the chance to act as a guide in projects for school education or vocational training. Teachers of schools in Erasmus+ program countries can benefit from these opportunities. The duration of these trainings must be at least two days and at most two months. Higher education institutions, research institutes, public institutions, or institutions providing courses and training can be cited as examples for the institutions in which teachers can receive training (European Commission, 2021).

Although there are few studies in the literature on teachers' participation in Erasmus programs, there are several studies on the impact of pre-service teachers' participation in Erasmus programs on their intercultural competence and professional development.

Altuğ et al., (2019) examined perceptual differences between those who engaged in the Erasmus program and those who did not in their study with prospective EFL teachers. The study, which used qualitative and quantitative methods together, examined the differences between the two groups in terms of "intercultural attitudes, knowledge, skills, and actions." Although both groups have positive attitudes towards intercultural communicative competence, it was found that pre-service teachers who go abroad with the Erasmus program are more able to shift their knowledge and perspectives more on daily life.

Engel (2010) studied the impact of academic staff participation in the Erasmus program on their professional lives. 92% of students who participated in Erasmus teaching reported that their intercultural understanding increased. Although participating teachers had a great deal of international experience, they indicated that the time spent on Erasmus programs had a positive impact on their profession.

The purpose of Tuzun and Mede's (2016) study is to examine the perspectives and experiences of Turkish academics who teach English with regard to participation in the ERASMUS Faculty Mobility Programme. They want to find out what preferences ELT academics have in terms of participation in this Erasmus Faculty Mobility, what contribution participation in this programme makes to their professional development, and what problems they have experienced during their participation in the mobility. The conclusion of Tuzun and Meden (2016) is that all Turkish academics who teach English contribute to the improvement of their international/intercultural understanding and professional development through the Erasmus Academic Staff Mobility.

This research explores the differences between the beliefs of teachers, who have had the opportunity to go abroad as participants in the Erasmus+ program and the cultural practices they implement in the classroom, and the beliefs and teaching practices of teachers who have not participated in the Erasmus+ program in any way.

2. METHODOLOGY

This chapter presents the background and participants of the study, research design, instruments, data collection procedures, data analysis, and reliability.

2.1. Research Design

The study aims to investigate English Language teachers' practices and beliefs of intercultural competence. In addition, it aims to find out if the demographic variables such as school types, level of education, years of experience, gender, and Erasmus programs experience are factors in intercultural beliefs and practices. It has been analyzed how intercultural beliefs and practices vary depending on whether teachers have a bachelor's degree, master's degree [MA], or a Doctor of Philosophy [Ph.D.] degree. Furthermore, the type of school they work for has been handled as elementary, secondary, and high school and it was analyzed whether teachers' intercultural beliefs and practices vary accordingly. Another variable is teachers' Erasmus experience, it was analyzed whether their beliefs and practices change according to their Erasmus+ programs experience. With this goal in mind, survey research as a quantitative method was used.

The goal of quantitative research is to characterize phenomena using numerical data and analyze the data using mathematically based methods, especially statistics (Babbie, 2010). According to Daniel (2016), the quantitative research approach has certain advantages; it allows the use of statistical data, is scientifically sound, saves time and energy, and allows generalization. Survey-based research is defined as the gathering of data from a group of people through their replies to questions (Check & Schutt, 2012). Surveys are generally used as they are suitable to describe and explore human behavior (Singleton & Straits, 2009). The most popular method of data collection in survey research is using a questionnaire. Therefore, for this study, the questionnaire will be converted to an online format and delivered to teachers in Mersin Province.

2.2. Participants

The study was conducted with 122 teachers working in public schools in Mersin. Of the teachers who voluntarily answered the questionnaire, 21 teachers work in elementary schools, 50 teachers work in secondary schools, and 51 teachers work in

high schools. A large part of the teachers have experience between 11 and 20 years. Of the teachers who responded to our survey, 82 have a bachelor's degree (BA), 31 have a master's degree (MA), and 9 have a Doctor of Philosophy (Ph.D.) degree. While 50 participants have participated in transnational activities under the Erasmus+ program, 72 teachers answered negatively to this question. The demographic information of the participants is shown in Table 1.

Table 1.

The Demographic Information of the Participants

		Number	Percentage
Gender	Male	32	73,8
	Female	90	26,2
Years of Experience	0-5 Years	6	4,9
	6-10 Years	22	18
	11-20 Years	68	55,7
	More than 20 Years	26	21,3
Degree of Education	Bachelor's Degree	82	67,2
	Master's Degree	31	25,4
	PhD Degree	9	7,4
School Type	Primary School	21	17,2
	Secondary School	50	41
	High School	51	41,8
Erasmus Experience	Yes	50	41
	No	72	59

According to the approval letter of the Provincial Directorate of National Education in Mersin dated 04.02.2022 with the number 42769084, the questionnaire was sent to all schools in Mersin through official channels. In this way, the teachers who filled out the questionnaire were reached. Due to the easy accessibility through the online tools, the convenience sampling method was used to determine our samples.

The questionnaire was used with the voluntary participants. It was also ensured that the participants were informed about the purpose of the study. They must first declare their willingness to participate in the online survey. The consent form prepared to inform participants and indicate their willingness is attached (see Appendix A).

2.3. Instruments

To determine participants' cross-cultural practices and beliefs, the survey developed by Sercu et al. (2005) was used (see Appendix B). The questionnaire is written in plain English and consists of understandable short sentences. Because the original version of the questionnaire was so long, it was decided to use two sections that could help answer our research questions. All questions are numbered consecutively so that participants can follow the text. The first section of the questionnaire consists of demographic information asking about the gender of the teachers, their professional experience, their level of education, the type of school they work in, and their experience with Erasmus programs.

The second part of the questionnaire; "Culture in Foreign Language Teaching" consists of 17 items. This part examines what cultural practices teachers do in the classroom. All statements in this part are arranged on a three-point Likert scale. The cultural practices in this part also attempt to determine whether teachers' cultural education goals are based on knowledge, attitudes, or skills.

Section three, "Intercultural Foreign Language Teaching - Your Opinion," seeks to determine teachers' general beliefs about intercultural competence and English language teaching. This section consists of two parts with a total of 24 questions on a 5-point Likert scale.

As can be seen from the content, this scale was chosen because it is appropriate for the research problem and its purpose.

2.4. Data Analysis

Our goal is to identify teachers' beliefs and practices of intercultural competence. With this goal in mind, the data collected through the survey was uploaded into the SPSS program. Descriptive statistics were used to determine teachers' beliefs and practices of intercultural competence. Brown and Rodgers (2002) define descriptive research as any research that describes an environment or event in numbers. Means (M),

standard deviations (SD), and percentages are calculated. The results are presented in tables and also interpreted.

As part of the quantitative analysis of the data set, I first examined whether the responses were parametrically distributed. Histogram analysis, Q&Q plot analysis, and extreme value analysis revealed that the data set is parametrically distributed. Our scale has two ranges. The Skewness and Kurtosis values of the means of the two sections "beliefs" and "practices" are between -1 and +1. In this case, when examining tests of normality with Kolmogorov-Smirnov and Shapiro-Wilk tests, our data show that they are normally distributed (Table 2).

Table 2.

Tests of Normality

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	Df	Sig.
Practices	.066	122	.200*	.979	122	.058
Beliefs	.122	122	.200*	.989	122	.346

Inferential statistics, which can be used to draw conclusions based on the results, were also used (Brown & Rodgers, 2002). The data was analyzed using the t-test in order to determine the differences between gender and the Erasmus experience. The t-test was used to determine if the means of two samples differ (Muijs, 2010). ANOVA was used to determine the extent to which the type of school in which a teacher works (elementary, middle, or high school) influences their intercultural beliefs and practices. ANOVA was also used to determine the extent to which the type of educational degree (Bachelor of Arts, Master's, and PhD) influences intercultural beliefs and practices. For those groups with significant differences, a post-hoc analysis was performed to determine which pairs were responsible for this difference. Table 3 lists the statistical approaches used to examine the data.

Table 3.*Statistical Methods for the Analysis of the Research Questions*

Research Question	Statistical method
1) What are the perspectives of Turkish EFL teachers on the role of intercultural competence (IC) in foreign language teaching?	Descriptive Statistics
2) How do Turkish EFL teachers report on their intercultural teaching practices?	Descriptive Statistics
3) Are there any significant differences in teachers' intercultural teaching beliefs and practices based upon their demographic information such as;	
a) Gender	T-test
b) Years of experience	One-way Anova
c) School type	One-way Anova
d) Education level	One-way Anova
d) Erasmus experience	T-test

2.5. Reliability and Ethical Issues

Ethical approval was sought from the Çag University Ethics Committee and received a positive response (Appendix C). After ethical approval, an application for approval was submitted to the Provincial Directorate of National Education in Mersin, where the study was to be conducted. After this approval was granted (Appendix D), the implementation of the questionnaire was started. The voluntary nature of the participants and the presence of an informed consent form about their willingness increased the reliability of the study.

Internal reliability is the consistency between parts; when these parts assess the same thing, the instrument is said to have internal validity (Huck, 2008). Cronbach's coefficient alpha is mainly used to describe the reliability of scales with multiple items (Muijs, 2010). In Güneri's (2021) dissertation using Sercu's (2005) questionnaire, Cronbach's alpha was calculated as .72 for the Your Opinion section and .083 for the Type of Practices section. If the alpha value is greater than 0.7, we would conclude that

our test is reliable (Muijs, 2010). From these values, we can conclude that the scale is reliable.

Cronbach Alpha was also calculated for this study, and the results are shown in Table 4. for the Culture in Foreign Language Teaching section of the questionnaire to 0.91. For the Culture in Foreign Language Teaching: Your Opinion section, the Cronbach Alpha is 0.78.

Table 4.

Cronbach Alpha for Intercultural Competence for Teachers

Subscales	N	Items	Cronbach's α
Belief	122	24	.78
Practices	122	17	.91

3. RESULTS

This section examines the analysis of the data collected with the questionnaire. The data was analyzed with the help of the version of SPSS using descriptive statistics, t-test for independent samples and one-way ANOVA. The results are presented in separate tables for each research question and each table is interpreted separately.

What are the perspectives of Turkish EFL teachers on the role of intercultural competence (IC) in foreign language teaching?

The first research question aims to understand foreign language teachers' beliefs on incorporating intercultural competence into their teaching. This section of the questionnaire consists of a total of 24 questions. The data obtained for the first research question, which explores the perspectives of EFL teachers, is analyzed using descriptive statistics. The results of this section can be seen in Table 5.

Table 5.

Descriptive Statistics for Teachers' Beliefs about Intercultural Competence in Foreign Language Teaching

Beliefs	Agree completely		Agree to a certain extent		Undecided		Disagree to a certain extent		Disagree completely		M	SD
	F	%	F	%	F	%	F	%	F	%		
1. Teaching culture is as important as teaching the foreign language.	77	63.1	36	29.5	6	4.9	2	1.6	1	0.8	4.52	.741
24. Foreign language teaching should also deepen students' understanding of their own culture	75	61.5	31	25.4	11	9.0	4	3.3	1	0.8	4.43	.853
22. Additional cultural information makes students more tolerant.	69	56.6	40	32.8	9	7.4	4	3.3	-	-	4.43	.771
9. The more students know, the more tolerant they are.	69	56.6	40	32.8	9	7.4	4	3.3	-	-	4.43	.771
20. Intercultural competence can be thought through foreign language teaching	61	50.0	51	41.8	8	6.6	2	1.6	-	-	4.39	.755
7. Acquisition of intercultural skills can be promoted through teaching.	54	44.3	57	46.7	8	6.6	2	1.6	1	0.8	4.32	.742
11. Foreign language should enhance students' understanding of their own culture.	52	42.6	58	47.5	8	6.6	4	3.3	-	-	4.30	.735
12. All students (not only ethnic minority) should acquire intercultural competence	62	50.8	35	28.7	21	17.2	4	3.3	-	-	4.27	.863

2. Intercultural education is best undertaken cross-curricularly.	55	45.1	49	40.2	15	12.3	1	0.8	2	1.6	4.26	.831
14. Every subject, should support the acquisition of intercultural skills.	52	42.6	49	40.2	19	15.6	2	1.6	-	-	4.24	.772
3. A foreign language teacher should present a positive image of the foreign culture	56	45.9	44	36.1	15	12.3	6	4.9	1	0.8	4.21	.902
15. A foreign language teacher should present a realistic image of a foreign culture,	42	34.4	59	48.4	8	6.6	11	9.0	2	1.6	4.05	.961
19. Language and culture cannot be taught in an integrated way.	9	7.4	9	7.4	11	9.0	36	29.5	57	46.7	4.01	1.236
8. Intercultural education has no effect on students' attitudes.	5	4.1	10	8.2	17	13.9	42	34.4	48	39.3	3.97	1.13
10. misunderstandings in international contacts arise primarily from language problems	23	18.9	59	48.4	35	28.7	4	3.3	1	0.8	3.81	.806
6. Culture cannot be taught integrated way.	8	6.6	18	14.8	18	14.8	44	36.1	34	27.9	3.64	1.220
17. In the foreign language classroom students cannot acquire intercultural skills.	9	7.4	27	22.1	25	20.5	40	32.8	21	17.2	3.30	1.205
5. Intercultural skills cannot be acquired at school.	8	6.6	27	22.1	27	22.1	42	34.4	18	14.8	3.29	1.161
18. Only when there are ethnic minority students ,you have to teach intercultural competence.	15	12.3	26	21.3	23	18.9	31	25.4	27	22.1	3.24	1.343
4. Before you can	12	9.8	47	38.5	22	18	37	30.3	4	3.3	2.79	1.085

teach culture, students have to possess a sufficiently level of proficiency.	20	16.4	36	29.5	29	23.8	28	23.0	9	7.4	2.75	1.194
16 one should use texts written in the L1 about cultures even when in a foreign language classroom.												
23. Language problems is the main reasons for misunderstanding, not cultural differences.	29	23.8	31	25.4	29	23.8	30	24.6	3	2.5	2.57	1.171
21. Intercultural education reinforces pupils' already existing stereotypes.	32	26.2	40	32.8	27	22.1	16	13.1	7	5.7	2.39	1.175
13. When you only have a limited number time culture teaching has to give way to language teaching.	42	34.4	59	48.4	8	6.6	11	9.0	2	1.6	2.34	1.082

A look at Table 5 shows that almost all teachers attach as much importance to cultural education as to foreign language education participating in it fully or to some extent (Item 1; M= 4.52). The same applies to the question of whether intercultural competence makes students more tolerant. Almost all of the participants say that they agree with this item (Item 22; M=4.43). Another high mean value belongs to Item 7. Many teachers who answered this question stated that they want to support the acquisition of students who become more tolerant when they learn about foreign cultures (Item 9; M= 4.43). The same mean is reflected in the Item 24 that foreign language teaching can deepen students' understanding not only of foreign cultures but also of their own culture (Item 24; M= 4.43). Also, a large proportion of teachers believe that intercultural competence should be taught not only in foreign language classes, but also in other subjects (Item 14; M= 4.24). Accordingly, the vast majority of teachers believe that all students should develop intercultural competence and not only those who belong to a minority group (Item 12, M= 4.27). Surprisingly, while teachers

are willing to teach and incorporate intercultural competence into their teaching, they believe that language problems are essentially communicative and not cultural problems (Item 10; M= 3.81). Another noteworthy finding is the teachers' belief of placing cultural instruction behind foreign language instruction when instructional time is limited (Item 13; M= 2.34).

How do English teachers in government schools report on their intercultural teaching practices?

Our second research question is related to the cultural practices of EFL teachers in the classroom. This part of the applied questionnaire contains seventeen items. Answers were sought to the questions about what practices teachers engaged in and how often. The responses obtained were analyzed using descriptive statistics and ranked from the most frequently used activity to the least frequently used activity. The results are presented in Table 6.

Table 6.*Descriptive Statistics for Teachers' Cultural Practices in Foreign Language Classrooms*

Practices	Often		Once in a while		Never		M	SD
	F	%	F	%	F	%		
3. I tell my students why I find something fascinating or strange about the foreign culture(s).	79	64.8	36	29.5	7	5.7	2.59	.600
2. I tell my students what I heard about the foreign country or culture.	76	62.3	40	32.8	6	4.9	2.57	.588
4. I ask my students to independently explore an aspect of the foreign culture.	59	48.4	51	41.8	12	9.8	2.39	.661
5. I use videos, CDs or the Internet to illustrate an aspect of the foreign culture.	60	49.2	50	41	12	9.8	2.39	.663
15. I ask my students to compare an aspects of their own culture and foreign culture.	50	41	62	50.8	10	8.2	2.33	.622
6. I ask my students to think about what it would be like to live in the foreign culture.	54	44.3	53	43.4	15	12.3	2.32	.684
1. I ask my students to think about the image which the media promote of the foreign country.	48	39.3	64	52.5	10	8.2	2.31	.618
7. I talk to my students about my own experiences in the foreign country.	64	52.5	31	25.4	27	22.1	2.30	.812
12. I ask my students to participate in role-play situations in which people from different cultures meet.	47	38.5	61	50	14	11.5	2.27	.656
10. I ask my students to describe an aspect of their own culture in the foreign language..	43	35.2	66	54.1	13	10.7	2.25	.634
14 I comment on the way in which the foreign culture is	45	36.9	58	47.5	19	15.6	2.21	.695

represented in the foreign language materials.									
17. I talk with my students about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.	36	29.5	70	57.4	16	13.1	2.16	.635	
8. I ask my students about their experiences in the foreign country.	51	41.8	38	31.1	33	27	2.15	.820	
16. I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.	20	16.4	73	59.8	29	23.8	1.93	.632	
11. I bring objects originating from the foreign culture to my classroom.	24	19.7	56	45.9	42	34.4	1.85	.724	
13. I decorate my classroom with posters illustrating particular aspects of the foreign culture.	16	13.1	63	51.6	43	35.2	1.78	.662	
9. I invite a person from the foreign country to my classroom.	19	15.6	43	35.2	60	49.2	1.66	.734	

Looking at the results in Table 6, we see that the most practiced activity in the foreign language classroom is for the teacher to draw attention to foreign cultures and share a point of interest with the students (Item 3; $M= 2.59$). Another activity that is used to a similar extent is sharing information that teachers have heard or read about the foreign language (Item 2; $M= 2.57$). Further analysis of the table shows that teachers expect students to independently learn about a foreign culture (Item 4; $M= 2.39$), and digital items are generally used to introduce foreign cultures (Item 5; $M= 2.39$). As can be seen, the most frequently used practices are generally teacher-centered practices.

In addition, however, there are also student-centered practices that are often preferred. An example of this is asking students to compare their own culture to other cultures (Item 15; $M= 2.33$). In contrast, practices that support verbal practices in the classroom, such as bringing objects from foreign cultures to class (Item 11; $M= 1.85$) or practices such as decorating the walls of the classroom with objects from foreign cultures (Item 13; $M= 1.76$), are the least used. Similarly, the least practiced activity by

EFL teachers working in Mersin is inviting a foreigner into the classroom (Item 9; $M=1.66$). The least used practices show similarities with the studies conducted in previous years.

Beliefs of EFL teachers' intercultural competence and cultural practices with respect to demographic information

The third research question has five sub-questions and it explores whether teachers' perspectives and cultural practices related to intercultural competence change according to gender, education degree, length of teaching experience, type of school they work in and Erasmus+ programs participation. Data collected for the first and last sub-question were analyzed using a t-test, and a one-way ANOVA test was used to analyze the other sub-questions.

An independent t-test was conducted to answer the question of whether the perspectives of EFL teachers differ on intercultural competence and their cultural activities with respect to gender. The results are presented in Table 7.

Table 7.

Effect of Gender on Teachers' Beliefs and Practices

	Gender	N	M	SD	t	P-value
Practices	Male	32	2,23	.41	1,32	.191
	Female	90	2.12	.49		
Beliefs	Male	32	3,57	.38	2.90	.004
	Female	90	3,81	.44		

In addition to the 90 female teachers, 32 male teachers also participated in the study. Although there appears to be a difference in mean scores between male and female teachers on classroom practices, this difference is not statistically significant ($p= .191$). However, when we examine the perspectives of EFL teachers in relation to gender, we find a statistically significant difference ($p= .004$). Thus, we can say that female English teachers have more positive attitudes towards intercultural competence in English teaching. However, the difference in beliefs about this variable is not reflected in practice.

The second sub-question asks whether EFL teachers' beliefs on intercultural competence and cultural practices change according to their educational background. Of the teachers who participated in the study, 82 have a bachelor's degree, 31 have a master's degree, and nine teachers have a doctorate degree. The data collected to answer the above question were analyzed using the one-way ANOVA. The results obtained are presented in Table 8.

Table 8.

Effect of Education Degree on Teachers' Beliefs and Practices

	Degree of Education	N	M	SD	F- value	P-value
Practices	BA	82	2.21	.42	.142	.868
	MA	31	2.20	.51		
	PhD	9	2,13	.30		
Beliefs	BA	82	3.73	.42	.447	.641
	MA	31	3.80	.41		
	PhD	9	3.68	.31		

When analyzing the educational status of teachers, the mean scores of teachers with BA and MA are very close to the field of activity ($p = .868$). For teachers with PhD degrees, the mean value for the activity area is slightly different ($M_{\text{PhD}} = 2.13$). According to this result, we can say that teachers with doctoral degrees practice more cultural practices.

However, this difference in the practice of cultural practices between teachers with PhD and MA or BA is not statistically significant ($p = .334$).

Looking at the beliefs section, we can see that the mean scores of teachers with degrees BA, MA and PhD are very close. As we can see, the difference is not statistically significant ($p = .641$). In other words, educational level does not make a difference in the cross-cultural perspective.

The third sub-question examines whether public school teachers' perspectives and cultural practices related to intercultural competence differ by the type of school in which they work. Of the 122 teachers who participated in the study, 21 work in elementary schools, 50 in secondary schools, and 51 in high schools. Results were analyzed using a one-way ANOVA and are presented in Table 9.

Table 9.*Effect of Type of School on Teachers' Beliefs and Practices*

	Type of School	N	M	SD	F- value	P-value
Practices	Primary	21	2.14	.49	1,106	.334
	Secondary	50	2.16	.45		
	High School	51	2,27	.39		
Beliefs	Primary	21	3.74	.38	.006	.994
	Secondary	50	3.75	.38		
	High School	51	3.75	.46		

Table 9 shows that teachers working in elementary schools perform more cultural practices than teachers working in high schools. Nevertheless, the rates of performing cultural practices of EFL teachers working in different types of schools are very close to each other. In other words, there is no statistically significant difference in terms of the frequency of cultural practices practiced by teachers working in different types of schools ($p = .334$).

When we examine the results in the beliefs section, we see that beliefs of intercultural competence of teachers working in elementary, secondary and high schools are very similar to each other. Accordingly, EFL beliefs of intercultural competence do not differ significantly with respect to the type of school at which they work ($p = .994$).

Our fourth sub-question examined the influence of teachers' years of experience on their intercultural perspectives and cultural practices. Teachers' years of experience are discussed in four sections. 1-5 years of experience, 5-10 years of experience, 10-20 years of experience, 20+ years of experience. 6 of the teachers who participated in our survey have 1-5 years of experience, 22 of them have 6-10 years of experience, 68 of them have 11-20 years, and 26 teachers have more than 20 years of experience. A one-way Anova method was used to determine the effects of experience in teaching culture. The results are shown in Table 10.

Table 10.*Effect of Years of Experience on Teachers' Beliefs and Practices*

	Years of experience	N	M	SD	F- value	P-value
Practices	1-5 years	6	2.5	.15	1.106	.334
	6-10 years	22	2.07	.40		
	11-20 years	68	2.21	.45		
	More than 20	26	2.23	.44		
Beliefs	1-5 years	6	4.22	.17	4.014	.009
	6-10 years	22	3.60	.29		
	11-20 years	68	3.77	.41		
	More than 20	26	3.69	.46		

Table 10, which shows how teachers' beliefs of intercultural competence and cultural practices change depending on their years of experience, shows that teachers with different years of experience perform classroom practices to a similar degree. There is no statistically significant difference in cultural practices performed in the classroom by teachers with different years of experience. ($p = .334$)

As for teachers' beliefs on this topic, we can conclude from Table 10 that teachers with 6-10 years, 11-20 years, and more than 20 years of experience attach more than moderate importance to the topic of intercultural competence. However, we conclude that teachers with 1-5 years of experience have more positive thoughts about intercultural competence ($M_{1-5 \text{ years}} = 4.22$). The beliefs of teachers with 1-5 years of experience are statistically significantly different when compared with the beliefs of teachers with more experience. ($p = .009$) To see the difference between the groups, a post hoc analysis was conducted. The results of the post hoc analysis can be seen in Appendix F

As post-hoc analysis shows, beliefs of intercultural competence of novice teachers differ between teachers with 6-10 years of experience ($p = .013$), teachers with 11-20 years of experience ($p = .85$), and teachers with more than 20 years of experience ($p = .041$). The difference in the perspectives of first-year teachers is statistically significant compared to the differences in the perspectives of teachers with 6-10 years of experience and teachers with more than 20 years of experience.

The difference in perspectives of teachers who have just graduated and experienced the changes in teacher education is not reflected in cultural practices in the classroom. This may be because common books and following standard curriculum (MEB, 2018).

The fifth sub-question research explores whether teachers' perspectives of intercultural competence and cultural practices change depending on whether they have traveled abroad with Erasmus programs. While 72 teachers answered negatively to the question about the Erasmus experience, 50 teachers answered in the affirmative. To answer this question, the data obtained were analyzed using t-test. The results are illustrated in Table 11.

Table 11.

Effect of Erasmus+ Participation on Teachers' Perspectives and Practices

	Erasmus Experience	N	M	SD	T	P-value
Practices	Yes	50	2,32	.40531	2.519	.13
	No	72	2,12	.43654		
Beliefs	Yes	50	3,87	.38692	2,946	.004
	No	72	3,66	.44354		

In the Cultural practices section, there is a difference in mean scores between teachers who participated in Erasmus and teachers who did not ($p = .13$). However, this difference is not statistically significant ($p = .13$).

When examining the beliefs section, there is a difference between the mean scores of teachers with Erasmus experience and teachers without Erasmus experience ($p = .004$). Another point to pay attention to is that the difference in beliefs is statistically significant ($p = .004$). The Erasmus experience caused a difference in the participating teachers' beliefs of cultural practices and intercultural competence. However, this difference was not reflected to the same degree in classroom practices.

The data obtained were analyzed and the results were tabulated and explained in this section. It was found that teachers consider the acquisition of intercultural competence important and that they consider it necessary. However, there are deficits in the implementation of these ideas in the classroom. The findings are discussed in detail and with reference to the literature in the next section, the discussion and conclusion.

4. DISCUSSION AND CONCLUSION

This study examines EFL teachers' perspectives about intercultural competence and in-class cultural practices. To achieve this goal, a quantitative research methodology was used. In order to collect the necessary data, two main parts of the questionnaire developed by Sercu (2005) were applied to 122 English teachers from Mersin. The collected data were analyzed using statistics and the results are presented in detail in Results section. In this chapter, these findings are discussed in light of the research questions and with reference to the relevant literature. Then, the limitations of the study are presented. The limitations section is followed by implications and recommendations for future work.

Discussion of the First Research Question

The type and frequency of cultural practices used in the foreign language classroom are undoubtedly related to the foreign language teacher's perspectives of the subject. Before we can get a picture of teachers' practices in the classroom, it would be useful to explore their thoughts on the subject. Therefore, the first question of our study is to understand teachers' perspectives on intercultural competence in foreign language teaching. For this purpose, the first part of the questionnaire, which consists of 24 questions, was applied to the teachers. The results tell us that teachers strongly support the teaching of culture in their classrooms.

The points on which the participants agreed the most are: in second language teaching, culture teaching is as crucial component, not only the foreign culture must be deepened, but also the beliefs of one's own culture. And, the teaching of cultural knowledge makes the student more tolerant of others. Analyzing the result, it can be concluded that English language teachers are willing to support both intercultural development and foreign language teaching in their classes. This finding is similar to previous studies (Atay et al., 2009; Sercu, 2005; Castro, 2004). The inclusion of culture and language teaching in the national curricula, the respect for cultural diversity as an crucial point of language teaching in the CEFR (Common European Framework of Reference for Languages), and the increase of multicultural classes with immigration to our country can be seen as reasons why teachers are positive about this issue.

The second point, with which the teachers strongly agreed, is that foreign language teaching should not only address foreign cultures but also deepen students'

understanding of their own culture. According to Atay et al. (2009), the reason for this view could be that teachers do not have a comprehensive knowledge of the foreign culture and feel more comfortable in matters concerning their own culture and that of their students. As a different perspective, in a university level study investigating how intercultural competence emerges in foreign language teaching, students began to compare their own and other cultures. However, this comparison was not based on prejudices and stereotypes; rather it was based on facts. As a result students saw more clearly the merits and different manners of their own culture and other cultures (Popescu & Iordachescu, 2015). When talking about differences in other cultures, comparing them to your home culture can be an important opportunity in trying to understand other cultures. This is also an opportunity for students to deepen their awareness of their own culture. The fact that teachers highly agree with this point shows that communicating about culture in foreign language classes is important to them.

Another remarkable result, as the third most agreed, the majority of teachers believe that culture classes can develop expected behaviors in students, such as more tolerance. This study shows that teachers are willing to develop intercultural competence in their studies so that students can become 21st century citizens who are more tolerant, more successful in intercultural communication, more knowledgeable about their own culture, and able to adapt to living in a multicultural world. According to Ho (2009), being a teacher with a cross-cultural perspective is about developing in students a critical cultural awareness of their own worldviews and behaviors, and increasing linguistic and intercultural competence to understand and communicate successfully with people from other cultures.

Teachers believe that students become more tolerant people when their knowledge increases. To achieve this goal, cultural practices should be integrated into language classes and other lessons that contribute to students' perspectives and language acquisition. The reason I say 'other lessons' is that almost all the teachers who participated in the study fully agreed or agreed with the idea that intercultural teaching should be cross-curricular. This result coincides with Sercu (2005)'s study, which she conducted with teachers from different countries. Cross-curricular teaching that brings together different subjects in the classroom is a highly recommended pedagogical approach. Popescua and Iordachescua (2015) also recommend that all teachers who teach different subjects in their work find pedagogical ways to integrate them into their teaching of intercultural competence.

Another finding that is consistent with the Sercu (2005)'s study is the teachers' opinion that intercultural competence should be taught to all students, not just to the children from ethnic minorities. Almost %80 of the instructors participating in the present study agreed with this view. Undoubtedly, those who will continue to live in the multicultural and multilingual world are not only the minorities in the classroom, but all the students in the class.

When the results were compared with some other studies conducted in Turkey in the previous years. In Atay et al (2009)' study, teachers generally emphasized foreign language learning is more important than cultural practices. Kılıç (2013) conducted a quantitative study with 368 English teachers and concluded that culture teaching is not the priority of English teachers. Similarly, Doğan (2015) conducted a study with 100 Turkish EFL teachers and foreign EFL teachers. He, too, wanted to find out what English teachers' primary goals are and how often they engage in cultural practices. The conclusion from the English teachers' beliefs was that cultural instruction and intercultural competence are not among the primary goals of language teaching.

In the present study, however, most of the teachers agree that cultural instruction is as important as foreign language learning, that cultural learning makes students more tolerant, and that teachers want to include cultural instruction in their classes. This situation is different from previous studies. Moreover, the low mean scores of items such as language problems are the reason for the misunderstandings; intercultural education reinforces stereotypes of other cultures, if you have a certain number of lessons, culture lessons must give way to language lessons ' show that teachers' beliefs have evolved in this regard. Moreover, in the present study, we can find that teachers now want to do culture teaching together with foreign language teaching. In other words, culture teaching is among the priority goals of the teachers involved in the study.

The reason for this advancement in intellectual understanding may be immigration in our country, the creation of a multicultural environment in classrooms, the increase of communication with foreign cultures in course practices with transactional projects, and the increase of students who aspire to study abroad in their future plans.

The responsibility of foreign language teachers is quite high, because they have to train people who can communicate well, who have the necessary linguistic tools and who can switch between cultures. In this case, it is the teacher's duty to be a role model for the students and enable them to acquire these skills through various teaching practices. Many teachers have understood the importance of teaching culture. But to

what extent they can implement it in the classroom is the matter of the second research question.

Discussion of the Second Research Question

Seeing the acquisition of intercultural competence as one of the primary goals of foreign language teaching, Kim (2020) argues that there must be enough cultural practices in the classroom to create a language pedagogy that supports more effective intercultural communication. With this in mind, the second research question of the study investigates the types of cultural practices and the frequency with which English teachers engage in classroom practices as part of their English teaching. The responses to the second part of our survey show that cultural practices are used with varying frequency in the language classroom.

The three most frequently implemented practices are teachers' talking about the points they find different or interesting about foreign cultures, sharing with students what they hear or read about foreign cultures, and teachers' asking students to explore some aspect of the foreign culture. The first and second most frequently rated practices are teacher-centered whereas the third activity can be described as student-centered and teacher-centered. These findings are consistent with the literature as the teacher decides the cultural content in these teacher centered practices (Sercu, 2005). When we look at the cultural practices that are often used in English classes, we come across more teacher-centered practices, although pedagogically speaking, student-centered practices are more recommended.

Culture instruction is also three-dimensional and these dimensions are cognitive, attitudes, and skills (Sercu, 2005). Knowledge involves using cognitive or mental skills to process information, skills refer to performing an activity or task, while attitude has to do with feelings. The two most common practices used by the participants are not only teacher-centered, but also cognitive. However, the third most common activity in the current study is a skill-based activity and students are expected to conduct research on the foreign culture. In other words, we can conclude that skill-based practices are used in culture classes, but more knowledge and cognitive practices. The results indicate that teachers are likely to talk about their knowledge and beliefs; they do not encourage students to acquire knowledge in different areas. The focus is more on the cognitive and affective aspects of intercultural competence rather than on practices that develop students' intercultural skills. Sercu's (2005) international study also showed that

traditional teacher-centered approaches, which emphasize sharing information or expressing positive attitudes, are prevalent in all countries, while tactics that encourage student initiative and autonomy are less common.

In Sercu's (2005) international study, it was found that cultural practices conducted in many European countries are mostly teacher-centered. According to Sercu (2005), the reason why teacher-centered approaches are still more widespread than student-centered approaches is that social constructivist approaches and student-centered approaches were only recently introduced in many European countries during the years of the study. She believes that schools are finding it difficult to balance teacher-centered and student-centered approaches. However, according to Sercu, practices related to the skill dimension of intercultural competence are approaches related to student autonomy.

The reason could be that the teachers do not move from the usual methods. Moreover, they may be inexperienced in the practices that can be transferred from the level of knowledge to the level of skills especially in the teaching of culture. As Atay et al., 2009 said, teachers may need various in-service trainings for practices that promote skills rather than intercultural knowledge.

Using videos or internet to illustrate an aspect of the culture is another activity which nearly all the teachers use. Given the growing trend to integrate technology into the classroom; so this is not a surprising result. Along with, in the technology-enhanced language classroom, authentic materials that teachers can access thanks to technology will support the teaching of sociocultural knowledge about different cultures (Bakiner & Çalışkan, 2020). However, it depends on how the activity in question is implemented and what practices follow, how skill-based and effective that activity will be.

If we further examine the practices that teachers often engage in, we see that teachers ask their students to contrast their own culture with other cultures. As you will recall, many teachers viewed cultural practices as a way to help students better understand their own culture. In this respect, it is not surprising that this activity is one of the most common practices. Moreover, this activity can be evaluated as a learner-centered activity compared to the first two most frequently implemented practises. In this activity, the teacher acts as an initiator, guiding the students to compare their own culture with the mentioned characteristic in the foreign culture. According to Gönen and Sağlam (2012), such skill-based practices can enhance students' understanding of foreign cultures and provide a step toward international cultural competence.

The results of our study show that the three practices that EFL teachers are least likely to do are bringing an object from a foreign culture into the classroom, hanging a poster about a particular characteristic of a foreign culture in the classroom, and hosting someone from another country in the classroom. The three practices least likely to be used are attitudinal and cognitive practices. Undoubtedly, teachers who believe that their students should be more tolerant, acquire intercultural competencies, should engage in such cognitive and attitudinal practices. However, teachers' beliefs on this topic are poorly supported by classroom practice.

The least applied practices are similar to previous studies (Doğan, 2015; Güneri 2021). These practices can be considered as the ones that require a preparation process in advance. Since the class system (*the English teacher sets a specific class*) is not very common, the use of materials and posters in the classroom may not be very useful. Another reason might be that some teachers have the ability to access all kinds of images on interactive boards on the Internet in a short period of time, and they might consider it a waste of time to prepare additional posters in the classroom. Inviting a foreign person to the class is a process that requires certain official approval procedures. This situation may also cause teachers to be demotivated to participate in this activity.

Discussion of Third Research Question

The third research question of our study is whether the perspectives and teaching practices of EFL teachers change depending on different demographic characteristics. The demographic variables I examined in the present study are gender, years of teaching experience, school type, teachers' educational status, and time spent abroad in Erasmus programs. The data given and explained in tables in the Results section are discussed in this section with reference to the literature.

The first sub-question of the third research question refers to the influence of gender on teachers' perspectives of intercultural competence and cultural practices in classrooms from EFL. According to the data analyzed, females have a more positive perspective than their male counterparts on intercultural competence. This difference is statistically significant. However, this difference is not reflected in classroom practice. Teachers who work in public schools are teachers who must follow the same textbooks and curriculum. As the teachers who participated in Özen's (2013) study noted, teachers in Turkey have little say in how they teach English. They cannot tailor textbooks or

curriculum according to students' needs. This could be one of the reasons why the difference in perspectives is not reflected too much in practice.

When we look at the studies conducted in the past in the Turkish context, in Özbakır (2018)'s study, female teachers are more active and positive than male teachers. Moreover, the difference in Özbakır (2018)'s study is statistically significant as the present study. On the other hand, the results obtained in the study by Sunbat (2021) and Güneri (2021), there is no statistically significant difference between male and female teachers in evaluating the position of culture teacher in the classroom. In Güneri's (2021) study, which was also conducted in public schools as the present study, concluded that female teachers do more practices in the classroom, but the difference is not statistically significant.

The second sub-question of our third research question addresses the influence of EFL teachers' educational background -whether they have a bachelor's degree, a master's degree, or a doctorate- on their perspectives of intercultural competence and their cultural practices. It was found that educational background made no difference in teachers' perspectives. When it came to classroom practices, teachers with doctoral degrees were ahead of other teachers but the difference is not statistically significant. A look at the literature shows that Güneri's (2021) study, also conducted in public schools, makes no distinction between teachers' educational status and their cultural practices. The reason may be that teachers are stuck in preparing students for exams in the multiple choice system, with the process of catching up with the textbook and curriculum.

The third sub-question of the third research question refers to the influence of school type on teachers' perspectives of intercultural competence and cultural practices in classrooms from EFL. Teachers working in elementary, middle, and high schools in public schools participated in this study. Our findings about how the type of school in which teachers work affects their perspectives on intercultural competence and how their cultural practices in the classroom change depending on the type of school are interpreted with reference to the literature.

In the present study, there was no statistically significant difference in the beliefs of teachers working at the elementary, secondary, and high school levels regarding the integration of intercultural competence instruction. When we examine the teaching practices of EFL teachers, there is not statistically significant difference according to the type of school they work at. When we look at the studies in the literature, we see in

Güneri's (2021) study that school types do not have a significant impact on teachers' beliefs of intercultural and classroom practices, but elementary teachers talk more about cultural aspects in their classrooms.

According to Johnstone (2002), learning a language at an early age can have many benefits. These include the fact that early learners can acquire the sound system of the language relatively easily and are less anxious. In addition, they have not yet moved from intuitive to analytical processes and may be more helpful in expanding their intercultural skills and awareness than those who begin at a later age. With a different point of view, Krotik and Morhun (2021), intercultural competence becomes important when high school students have to communicate with foreigners and thus have the opportunity to use both linguistic and cultural potential. In the light of all this information, the main task of EFL teachers in these schools, regardless of the type of school, is to provide the necessary linguistic and cultural skills that will enable students to use the language in an appropriate and acceptable manner (Lestari, 2010).

The fourth sub-question of our research question asks whether teachers' years of experience affects their beliefs of intercultural competence and their teaching practices. Our findings about how teachers' years of experience affects their beliefs on intercultural competence and their cultural practices in the classroom are interpreted with reference to the literature.

Teachers with 1-5 years, 6-10 years, 11-20 years, and more than 20 years of experience participated in our study. The difference in the frequency of cultural practices in the classroom between teachers with different years of experience who participated in the study is not statistically significant. However, it has been found that there is a statistically significant difference in teachers' beliefs regarding the importance of intercultural competence in the classroom according to years of experience. Therefore, a post-hoc analysis was conducted to understand the difference between the groups with which years of experience. The post-hoc analysis showed that teachers with 1-5 years of experience had more positive beliefs than teachers with more experience about the need for students to acquire intercultural competence in the foreign language classroom.

New studies recommend that the concept of intercultural competence should be included in the curriculum for teacher education in ELT departments (Derin, 2009; Cushner & Mahan, 2009). For that reason, it is not surprising that younger teachers who are in their first years on the job are aware that the goal of teaching English in today's

world is not only to provide linguistic information but also to prepare students to communicate successfully in a multicultural environment. As we said before, in today's world learning a language is defined by the concept of intercultural competence. Moreover, we can conclude that, teachers who have had more exposure to intercultural competence through their university training may give more space to cultural practices.

If we look at the studies conducted in recent years Özbakır (2018) examined the relationship between teachers' years of experience and the goals of teaching culture. The obtained results showed that teachers with 6-11 years of experience achieved a higher mean score than other teachers. The other two studies conducted in Turkey by Ay (2018), and Güneri (2021) examine the relation between teachers' experience and the perspectives of intercultural competence. While Güneri (2021)'s study looked at teachers in public schools, Ay's (2018) study included public schools, private institutions, and universities. Both studies concluded that year of experience were not a predictor for intercultural competence perspectives of teachers.

The fifth sub-question of the study aims to compare the teachers who had the chance to go abroad with Erasmus + programs and the teachers who did not participate in these programs. One of the main goals of the Erasmus programs is to raise the cultural awareness of teachers and students and prepare them for the multicultural world in which we live (European Commission, 2021).

Within the scope of the program, teachers do not have a regular stay or touristic visit. They take roles in various educational activities, do job shadowing, or participate in project activities with their students in partnership with schools abroad. That is, teachers need to establish real professional, personal and social communication with colleagues and students from different countries. In this multicultural environment with participants from different countries and possibly with different native languages, the English language serves as a lingua franca. Various studies have proven that such experiences are professionally and socially effective, increase teachers' self-efficacy, challenge ideas about others and themselves, i.e., create awareness necessary for intercultural competence (Quezada & Alfaro, 2007; Stachowski, 2007; Kusher & Mahon, 2009). The extent to which teachers who have this opportunity are able to implement their achievements in their beliefs and teaching practices is a topic that requires attention.

In the present study, there is a significant difference between teachers who have experience with the Erasmus+ program and other teachers in terms of integrating

intercultural competence into their teaching. As with other variables, however, this statistically significant difference is not found in teachers' classroom practices. This part of the study also found that teachers' reflections on integrating intercultural competence into the classroom were not reflected in classroom practices. This may be because teachers have to follow the curriculum and do not leave much room for different practices (Gönen & Sağlam, 2012 ; Valizadeh, 2021, Kahraman, 2016). Moreover, they may not know very well how to implement cultural practices. In Bal's (2020) qualitative study, teachers indicated that they know they should implement cultural practices, but they need training on how to apply cultural practices in their classrooms.

Studies on this topic in the literature generally focus on differences between students and lecturers at the territorial level. There are not many studies that examine the change in intercultural competence perspective of teachers who have the opportunity to participate in Erasmus programs within the Ministry of National Education. Yet, there are several studies in the Turkish context on the impact of the Erasmus program for pre-service teachers. Gürel and Aslan (2022) have studied contributions of Erasmus programs in Turkey with pre-service ELT teachers. According to the results of the research, it was concluded that although the academic and pedagogical skills of the pre-service teachers who participated in the program did not improve, their social and cultural skills did.

It can be seen that Erasmus programs make a positive contribution to teachers, prospective teachers, and academics professionally, socially, and culturally (Engel, 2010; Altuğ et al., 2019 ; Tuzun and Mede's, 2016). However, it is thought-provoking that the contribution in our study remained only in the dimension of perspective and that there were no significant differences in the teaching practices of teachers who participated in Erasmus programs and those who did not. Some of the teachers working in the Ministry of National Education have to prepare their students for multiple-choice national level exams. As some studies show, high-stakes tests can cause teachers to narrow the curriculum (Tzagari, 2011). The inclusion of communicative and cultural skills in the curriculum has undoubtedly led to an improvement in this regard, but as noted in the work of Gönen and Sağlam (2012), studying culture takes time. Many teachers in that study feel that there is no time for teaching culture and try to overload the curriculum and language skills. In the same study, teachers believe that students need to reach a certain level in grammar and vocabulary in order to have time for cultural practices, but this level is never reached. Moreover, all the teachers have to

practice standard textbooks and curricula (MEB, 2018). Teachers are unable to reflect on their own thoughts or experiences about language or culture learning in the classroom environment.

Pedagogical Implications of the Study

This study has several pedagogical implications. First of all, EFL teachers have accepted the significance of including culture in foreign language classrooms and are willing to integrate culture in foreign language teaching. However, when we come to the application part, we see that mainly teacher-centered practices are carried out. Moreover, most of the applied and teacher-centered practices show no difference or progress compared to previous studies. Despite the increase in international project work in schools and the increase in cultural diversity in all regions of the country, it can be seen that teachers' practices have not changed. Teachers can be given more autonomy in choosing methods and materials so that they can incorporate their own thinking into classroom practice. In-service training can be provided for the volunteer teachers so that they can apply it to student-centered practices.

Although teachers participating in Erasmus programs have a more positive outlook, it has been shown that they are not able to translate this into classroom practice. Re-examination of the curriculum and books, as well as additional activities that incorporate the host and target cultures, as well as other cultures, may improve teachers' practice on this topic.

Also, the growth of project applications such as Erasmus and eTwinning can encourage teachers and students to participate in multicultural environments, take an active role, and organize activities.

Conclusion

The purpose of the study was to reveal the perspectives of intercultural competence and teaching practices of teachers engaged in foreign language teaching in the province of Mersin. The teachers have a positive belief about the significance of intercultural competence in foreign language teaching. They emphasize that culture teaching is as important as language learning. This fact supports previous studies. Teachers believe that learning a foreign language should deepen students' perspective of their own culture and that cultural practices in class can make students more tolerant people. In previous

studies, teachers thought cultural education was important but gave preference to teaching language skills.

How well can teachers reflect these positive perspectives in their classroom practices? The second question in the study aimed to identify teachers' instructional practices. When we examine the most commonly used cultural practices in the foreign language classroom, we generally see teacher-centered practices, or we see that practices that can be student-centered or teacher-centered are preferred depending on the implementation of the activity. The teacher determines the activity, decides on the content, and is more actively involved in the activity process compared to the students. However, studies in the literature show that this can lead to the development of intercultural competence remaining in the dimension of knowledge and attitude. The fact that the preferred practices are not student-centered may be due to lack of instructional time or anxiety about meeting the curriculum. Or teachers may not have the experience necessary to implement student-centered practices. Some studies show that teachers need further training on this topic.

The least preferred practices are bringing objects from foreign cultures into the classroom, hanging posters about foreign cultures in the classroom, and inviting a foreign guest into the classroom. The fact that practices such as asking students about their own experiences with foreign cultures, asking them to explain a feature of their own culture in a foreign language, or enlivening the meeting of people from different cultures through role-play games are not practiced very often suggests that the development of intercultural competence in the classroom takes place only in the dimension of knowledge and attitude. Such practices are necessary for intercultural competence to move to the skill level.

Present study also examined various demographic changes at the same time. Female teachers were found to be more positive about incorporating intercultural competence into the classroom than male teachers. Similarly, teachers with less professional experience compared to teachers with more professional experience and teachers who have had the opportunity to go abroad with Erasmus programs compared to teachers with no experience have more positive beliefs about the importance of intercultural competence in foreign language teaching. However, no statistically significant difference in teaching practice was found for any of the above variables. This could be due to responsibilities such as following the standard curriculum and preparing students for national exams.

Limitations and Suggestions for the Further Studies

As with any study, there are some limitations to this study. Quantitative data were collected using a web-based survey program from EFL teachers in Merisn Province, with a sample of 122 participants. Nevertheless, there are some limitations. These limitations include suggestions for future work.

First, the survey was conducted across the province. It explores the beliefs and teaching practices of EFL teachers only in a specific region of Turkey. However, many regions of Turkey have their own sociocultural characteristics. Different socio-cultural characteristics and immigration status of the regions on a complex topic such as culture are factors that may influence participants' beliefs. A study that can reach a broader audience from different regions could more clearly reveal the beliefs of English language teachers regarding their perspectives on cultural education and intercultural competence in Turkey. In addition, the impact of the Erasmus program on teachers' teaching practices and beliefs may also differ from region to region. A study with broader participation could give us a clearer picture.

The fact that 122 teachers participated in the study can also be counted among its limitations. More generalizable results could be obtained with a larger number.

In addition, our study used an online questionnaire and collected quantitative data. This is one of the limitations of the study. In future studies, the use of qualitative data collection such as classroom observations, interviews, or learning diaries could provide a deeper perspective on the topic.

In addition, students' views on cultural practices in the foreign language classroom and the importance of intercultural competence are another important dimension of the topic. Students may be involved in future studies. Studies can be conducted on students' level of intercultural competence, and even on how Erasmus programs affect students' level of intercultural competence.

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APPENDICES

Appendix A. Çağ University, Ethics Committee Permission Form and Approval Form

T.C	
ÇAĞ ÜNİVERSİTESİ	
SOSYAL BİLİMLER ENSTİTÜSÜ	
TEZ / ARAŞTIRMA / ANKET / ÇALIŞMA İZİNİ / ETİK KURULU İZİNİ TALEP FORMU VE ONAY TUTANAK FORMU	
ÖĞRENCİ BİLGİLERİ	
T.C. NOSU	
ADI VE SOYADI	Arzu CERECİ
ÖĞRENCİ NO	2020008012
TEL. NO.	
E - MAİL ADRESLERİ	
ANA BİLİM DALI	İngiliz Dili Eğitimi
HANGİ AŞAMADA OLDUĞU (DERS / TEZ)	Tez
İSTEKDE BULUNDUĞU DÖNEME AİT DÖNEMLİK KAYDININ YAPILIP-YAPILMADIĞI	2021 / 2022 GÜZ DÖNEMİ KAYDINI YENİLEDİM.
ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ BİLGİLER	
TEZİN KONUSU	Language teachers' belief and practices about intercultural competence
TEZİN AMACI	The purpose of this study is to examine Turkish English teachers' perspectives on teaching intercultural competence and to explore how and to what extent these perspectives are evident in their teaching practices in government schools.
TEZİN TÜRKÇE ÖZETİ	Kültürlerin içi içe geçtiği günümüz dünyasında, öğrencileri farklı kültürel ortamlarda başarılı iletişim kurabilmeye hazırlamanın gerekliliklerinde biri de kültürler arası yeterliliklerini artırmaktır. Nicel olarak gerçekleştirilecek bu çalışmada, Milli eğitim bakanlığına bağlı devlet okullarında çalışan İngilizce öğretmenlerinin kültürel arası yeterlilikle ilgili inanışları ve sınıf içi uygulamaları kültürel faaliyetler incelenecektir.Sercu ve arkadaşları (2005) tarafından geliştirilen 'Kültürler arası yeterlilik ve yabancı dil öğretmenleri' anketi kullanılacaktır. Devlet okullarındaki öğrenci ve öğretmenlerde kültürel değişim fırsatı sunan Erasmus+ programlarının,ingilizce öğretmenlerinin inanış ve sınıf içi uygulamalarında farklılık yaratıp yaratmadığı incelenecek değişkenler arasındadır.
ARAŞTIRMA YAPILACAK OLAN SEKTÖRLER/ KURUMLARIN ADLARI	Bu çalışma Mersin İl Milli Eğitim Müdürlüğüne bağlı okullarda görev yapıp gönüllü olan öğretmenlere, izin formu ile birlikte online olarak uygulanacaktır. Öğretmenlerin kültürelarası yeterliliğe bakış açısı ve sınıf içi kültürel etkinliklerini öğrenmek için Demografik Bilgi Formu ve 2 bölümden oluşan Sercu ve arkadaşları (2005) tarafından geliştirilen anketler uygulanacaktır.
İZİN ALINACAK OLAN KURUMA AİT BİLGİLER (KURUMUN ADI-ŞUBESİ/ MÜDÜRLÜĞÜ - İLİ - İLÇESİ)	Mersin Milli Eğitim Müdürlüğü

YAPILMAK İSTENEN ÇALIŞMANIN İZİN ALINMAK İSTENEN KURUMUN HANGİ İLÇELERİNE/ HANGİ KURUMUNA/ HANGİ BÖLÜMÜNDE/ HANGİ ALANINA/ HANGİ KONULARDA/ HANGİ GRUBA/ KİMLERE/ NE UYGULANACAĞI GİBİ AYRINTILI BİLGİLER	It is planned to administer the questionnaire to English teachers working in elementary, middle and high schools in government schools in Mersin / Anketin Mersin'de devlet okullarında ilkököl, ortaokul ve liselerde görev yapan İngilizce öğretmenlerine uygulanması planlanmaktadır.
OLAN ÇALIŞMAYA AİT ANKETLERİN/ ÖLÇEKLERİN BAŞLIKLARI/ HANGİ ANKETLERİN -	Consent Form Demographic Information Form Culture in foreign language teaching by Sercu et al. (2005) consisting of 27 items. Intercultural foreign language teaching: Your opinion by Sercu et al. (2005) consisting of 24 items.
EKLER (ANKETLER, ÖLÇEKLER, FORMLAR, V.B. GİBİ EVRAKLARIN İSİMLERİYLE BİRLİKTE KAÇ ADET/SAYFA OLDUKLARINA AİT BİLGİLER İLE AYRINTILI YAZILACAKTIR)	1) Rıza Beyan Formu/Consent Form (1 sayfa) 2) Demographic Information Form / Demografik Bilgi Formu (1 sayfa) 3) Culture in Foreign Language Teaching Scale / Yabancı dil Öğretiminde Kültür (4 sayfa) 4) Intercultural Competence -Your Opinion Scale / Kültürler arası yeterlilik -Görüşleriniz Ölçeği (5 sayfa)
ÖĞRENCİNİN ADI - SOYADI: Arzu CERECİ	TARİH: 06 / 12 / 2021 (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)

TEZ/ ARAŞTIRMA/ANKET/ÇALIŞMA TALEBİ İLE İLGİLİ DEĞERLENDİRME SONUCU						
1. Seçilen konu Bilim ve İğ Dünyasına katkı sağlayabilecektir.						
2. Andan konu Eğitim Bilimleri faaliyet alanı içerisine girmektedir.						
1.TEZ DANIŞMANININ ONAYI	2.TEZ DANIŞMANININ ONAYI (VARSA)	ANA BİLİM DALI BAŞKANININ ONAYI	SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRÜNÜN ONAYI			
Adı - Soyadı Aysun Dağtaş	Adı - Soyadı:	Adı - Soyadı: Şehnaz Şahinkarakaş	Adı - Soyadı: Murat Koç			
Unvan: Dr. Öğr. Üyesi	Unvan:	Unvan: Prof. Dr.	Unvan: Doç. Dr.			
İmzası: (e-posta yoluyla onay alınmıştır)	İmzası:	İmzası: (e-posta yoluyla onay alınmıştır)	İmzası: (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)			
..... / / 20..... / / 20..... / / 20..... / / 20.....			
ETİK KURULU ASIL ÜYELERİNE AİT BİLGİLER						
Adı - Soyadı: Şehnaz ŞAHİNKARAKAŞ	Adı - Soyadı: Yücel ERTEKİN	Adı - Soyadı: Deniz AYNUR GÜLER	Adı - Soyadı: Mustafa BAŞARAN	Adı - Soyadı: Mustafa TEFKİ ODMAN	Adı - Soyadı: Hüseyin MAHİR FİSUNOĞLU	Adı - Soyadı: Jülide İNÖZÜ
Unvan : Prof. Dr.	Unvan : Prof. Dr.	Unvan: Prof. Dr.	Unvan : Prof. Dr.	Unvan: Prof. Dr.	Unvan : Prof. Dr.	Unvan : Prof. Dr.
İmzası : (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)	İmzası : (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)	İmzası : (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)	İmzası : (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)	İmzası : (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)	İmzası : (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)	İmzası : (Enstitü Müdürlüğünde Evrağın Aşıl İmzalıdır)
..... / / 20..... / / 20..... / / 20..... / / 20..... / / 20..... / / 20..... / / 20.....
Etik Kurulu Jüri Başkanı - Asıl Üye	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi	Etik Kurulu Jüri Asıl Üyesi
ÖY BİRLİĞİ İLE	<input checked="" type="checkbox"/>					
ÖY ÇOKLUĞU İLE	<input type="checkbox"/>	Çalışma yapılacak olan tez için uygulayacak olduğu Anketleri/Formları/Ölçekleri Çağ Üniversitesi Etik Kurulu Asıl Jüri Üyelerince İncelenmiş olup, 07 / 01 / 2022 - 30 / 06 / 2022 tarihleri arasında uygulanmak üzere gerekli izin verilmesi taraflarımızca uygundur.				
AÇIKLAMA: BU FORM ÖĞRENCİLER TARAFINDAN HAZIRLANDIKTAN SONRA ENSTİTÜ MÜDÜRLÜĞÜ SEKRETERLİĞİNE ONAYLAR ALINMAK ÜZERE TESLİM EDİLECEKTİR. AYRICA FORMDAKİ YAZI ON İKİ PUNTO OLACAK ŞEKİLDE YAZILACAKTIR.						

Appendix B. Consent Form

Consent Form

Dear Participant,

The purpose of this study is to explore teachers' perspectives and practices regarding intercultural competence. Please write NOT your name on this questionnaire. Your response is anonymous and will never be associated with you personally. Your participation is completely voluntary. This survey will only take 10 to 15 MINUTES of your time. Your participation is very valuable. If there are any questions you do not wish to answer, you may skip them. If you would like to participate in this study, please complete the attached questionnaire. Your decision to complete and return this questionnaire will be taken as an indication of your agreement to participate in the study. Thank you for your cooperation.

Arzu CERECİ

English Language Teaching Department

Çağ University

Appendix C. Questionnaire

Section1

Demographic Information

The first section of the questionnaire asks you to provide some personal data.

1. Your gender

a) male b) female

2. Your age

a) 20-30 b) 30-40 c) 50+

3. Years of teaching experiences.

a) 1-5 years b) 6-10 years c) 11-20 years d) more than 20

4. Degree of education

a) Bachelor of Arts b) Master of Arts c) Phd

5. School you teach at

a) Primary b) Secondary c) High School d) Other

6. Have you ever been abroad within one of Erasmus+ programs

a) yes b) no

7. City you work at it _____

Section 2

Culture in foreign language teaching

The questions in this section concern your culture teaching practice.

What kind(s) of culture teaching activities do you practice during classroom teaching time?

Below a number of possible culture teaching activities have been listed. Please indicate for each activity how often you practise it during classroom teaching time.

(1) I ask my pupils to think about the image which the media promote of the foreign country.

Often Once in a while Never

(2) I tell my pupils what I heard (or read) about the foreign country or culture.

Often Once in a while Never

(3) I tell my pupils why I find something fascinating or strange about the foreign culture(s).

Often Once in a while Never

(4) I ask my pupils to independently explore an aspect of the foreign culture.

Often Once in a while Never

(5) I use videos, CD-ROMs or the Internet to illustrate an aspect of the foreign culture.

Often Once in a while Never

(6) I ask my pupils to think about what it would be like to live in the foreign culture.

Often Once in a while Never

(7) I talk to my pupils about my own experiences in the foreign country.

Often Once in a while Never

(8) I ask my pupils about their experiences in the foreign country.

Often Once in a while Never

(9) I invite a person originating from the foreign country to my classroom.

Often Once in a while Never

(10) I ask my pupils to describe an aspect of their own culture in the foreign language.

Often Once in a while Never

(11) I bring objects originating from the foreign culture to my classroom.

Often Once in a while Never

(12) I ask my pupils to participate in role-play situations in which people from different cultures meet.

Often Once in a while Never

(13) I decorate my classroom with posters illustrating particular aspects of the foreign culture.

Often Once in a while Never

(14) I comment on the way in which the foreign culture is represented in the foreign language materials I am using in a particular class.

Often Once in a while Never

(15) I ask my pupils to compare an aspect of their own culture with that aspect in the foreign culture.

Often Once in a while Never

(16) I touch upon an aspect of the foreign culture regarding which I feel negatively disposed.

Often Once in a while Never

(17) I talk with my pupils about stereotypes regarding particular cultures and countries or regarding the inhabitants of particular countries.

Often Once in a while Never

Section 3:**Intercultural Competence: Your opinion**

In this section, we would like you to score a number of statements on a five-point-scale, ranging from 'I agree completely' to 'I do not agree at all'. The statements concern intercultural foreign language teaching. Each time select the option that best matches your opinion.

(1) In a foreign language classroom, teaching culture is as important as teaching the foreign language.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(2) Intercultural education is best undertaken cross-curricularly.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(3) A foreign language teacher should present a positive image of the foreign culture and society.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(4) Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, pupils have to possess a sufficiently high level of proficiency in the foreign language.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(5) Intercultural skills cannot be acquired at school.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(6) It is impossible to teach the foreign language and the foreign culture in an integrated way.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(7) I would like to promote the acquisition of intercultural skills through my teaching.

Agree completely	Agree to a certain extent	Undecided
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Disagree to a certain extent Disagree completely

(8) Intercultural education has no effect whatsoever on pupils' attitudes.

Agree completely Agree to a certain extent Undecided
Disagree to a certain extent Disagree completely

(9) The more pupils know about the foreign culture, the more tolerant they are.

Agree completely Agree to a certain extent Undecided
Disagree to a certain extent Disagree completely

(10) In international contacts misunderstandings arise equally often from linguistic as from cultural differences.

Agree completely Agree to a certain extent Undecided
Disagree to a certain extent Disagree completely

(11) Foreign language teaching should enhance pupils' understanding of their own cultural identity.

Agree completely Agree to a certain extent Undecided
Disagree to a certain extent Disagree completely

(12) All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.

Agree completely Agree to a certain extent Undecided
Disagree to a certain extent Disagree completely

Please score the statements below in the same way as you did in the first part of this section.

(1) When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.

Agree completely Agree to a certain extent Undecided
Disagree to a certain extent Disagree completely

(2) Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.

Agree completely Agree to a certain extent Undecided
Disagree to a certain extent Disagree completely

(3) A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon negative sides of the foreign culture and society.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(4) If one wants to be able to achieve anything at all as regards intercultural understanding one should use texts written in the mother tongue and discuss these texts in the mother tongue, even when in a foreign language classroom.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(5) In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(6) Only when there are ethnic minority community pupils in your classes do you have to teach intercultural competence.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(7) Language and culture cannot be taught in an integrated way. You have to separate the two.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(8) I would like to teach intercultural competence through my foreign language teaching.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(9) Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(10) Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(11) Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

(12) Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.

Agree completely	Agree to a certain extent	Undecided
Disagree to a certain extent	Disagree completely	

Appendix D. Post Hoc Analysis Regarding Years of Experience of Teachers

Dependent Variable	(i) Years of Experience	(j) Years of Experience	Mean Difference (I-J)	Std. Error	Sig.
Inter Cultural Competence Beliefs	1-5 years	6-10 years	,61111*	,18287	,013
		10-20 years	,44077	,16910	,085
		More than 20	,52457*	,17983	,041
	6-10 years	1-5 years	-,61111*	,18287	,013
		11-20 years	-,17034	,09739	,387
		More than 20	-,08654	,11502	,904
	11-20 years	1-5 years	-,44077	,16910	,085
		6-10 years	,17034	,09739	,387
		More than 20	,08380	,09155	,840
	More than 20	1-5 years	-,52457*	,17983	,041
		6-10 years	-,08654	,11502	,904
		11-20 years	-,08380,	,09155	,840

Appendix E Çağ University Institute of Social Sciences' Ethical Permission Letter

T.C.
ÇAĞ ÜNİVERSİTESİ
Sosyal Bilimler Enstitüsü

Sayı : E-23867972-050.01.04-2100010127
Konu : Bilimsel Araştırma ve Yayın Etiği
Kurul Kararı Alınması Hk.

09.12.2021

REKTÖRLÜK MAKAMINA

İlgi: 09.03.2021 tarih ve E-81570533-050.01.01-2100001828 sayılı Bilimsel Araştırma ve Yayın Etiği Kurulu konulu yazınız.

İlgi tarihli yazınız kapsamında Üniversitemiz Sosyal Bilimler Enstitüsü bünyesindeki Lisansüstü Programlarda halen tez aşamasında kayıtlı olan **Zeynep Yıldız Yoo, Değer Daldal, Arzu Cereci** isimli öğrencilerimize ait tez evraklarının "Üniversitemiz Bilimsel Araştırma ve Yayın Etiği Kurulu Onayları" alınmak üzere Ek'te sunulmuş olduğunu arz ederim.

Doç. Dr. Murat KOÇ
Sosyal Bilimler Enstitüsü Müdürü

Ek : 3 Adet öğrenciye ait tez evrakları listesi.

Appendix F. Çağ University Thesis survey permission letter

T.C.
ÇAĞ ÜNİVERSİTESİ
Rektörlük

Sayı : E-81570533-044-2100010281
Konu : Bilimsel Araştırma ve Yayın Etiği
Kurul İzni Hk.

16.12.2021

SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : a) 13.12.2021 tarih ve E-23867972- 050.01.04-2100010167 sayılı yazınız.
b) 09.12.2021 tarih ve E-23867972- 050.01.04-2100010135 sayılı yazınız.
c) 09.12.2021 tarih ve E-23867972- 050.01.04-2100010127 sayılı yazınız.

İlgi yazılarda söz konusu edilen Zeynep Yıldız Yoo, Değer Daldal, Arzu Cereci, Muhammet Emre Kurt ve Çağrı Burak Türk isimli öğrencilerimizin tez evrakları Bilimsel Araştırma ve Yayın Etiği Kurulunda incelenerek uygun görülmüştür.

Bilgilerinizi ve gereğini rica ederim.

Prof. Dr. Ünal AY
Rektör

Appendix G. Çağ University Institute of Social Sciences' Questionnaire Permission Letter



T.C.
ÇAĞ ÜNİVERSİTESİ
Sosyal Bilimler Enstitüsü

Sayı : E-23867972-044-2200000177
Konu : Arzu CERECİ'nin Tez Anket İzni
Hk.

07.01.2022

DAĞITIM YERLERİNE

İngiliz Dili Eğitimi Tezli Yüksek Lisans Programında kayıtlı Arzu CERECİ isimli öğrencimiz, "Language teachers' belief and practices about intercultural competence" konulu tez çalışmasını Üniversitemiz öğretim üyesi Dr. Öğr. Üyesi Aysun YURDAIŞIK DAĞTAŞ danışmanlığında halen yürütmektedir. Adı geçen öğrenci tez çalışmasında Müdürlüğünüze bağlı tüm okullarda görev yapan öğretmenleri kapsamak üzere kopyası Ek'lerde sunulan anket uygulamasını yapmayı planlamaktadır. Üniversitemiz Etik Kurulunda yer alan üyelerin onayları alınmış olup, gerekli iznin verilmesini bilgilerinize sunarım.

Prof. Dr. Ünal AY
Rektör

Ek : Tez Anket İzin Onay Dosyası.

Dağıtım:

Gereği:
Mersin İl Milli Eğitim Müdürlüğüne

Bilgi:
Mersin Valiliğine

Appendix H. Official Permission from Provincial Directorate of National Education in Mersin and from Governorship of Mersin



T.C.
MERSİN VALİLİĞİ
İl Millî Eğitim Müdürlüğü

Sayı : E-34776202-605.01-42696062
Konu : Arzu CERECİ'nin
Tez Anket İzni

04/02/2022

VALİLİK MAKAMINA

İlgi: a) MEB Yenilik ve Eğitim Teknolojileri Genel Müdürlüğü'nün 21.01.2020 tarihli ve 1563890 sayılı "Araştırma Uygulama İzni" Konulu (2020/2 No.lu) Genelgesi.
b) Çağ Üniversitesi Rektörlüğü'nün 07.01.2022 tarih ve 2200000117 sayılı yazısı.

Çağ Üniversitesi Sosyal Bilimler Enstitüsü İngiliz Dili Eğitimi yüksek lisans öğrencisi Arzu CERECİ'nin "Language teachers' beliefs and practices about intercultural competence" konulu izin talebine ilişkin 02.02.2022 tarihli komisyon görüşü ve çalışma programı ilişikte sunulmuştur.

Araştırmanın, 2021-2022 eğitim öğretim yılında, Mersin İlinde bulunan resmi-özel tüm okullarda eğitim veren öğretmenlere, eğitim öğretim faaliyetlerini aksatmadan, gönüllülük esasına göre ve uygulama sırasında mühürlü ve imzalı örnekten çoğaltılan veri toplama araçlarının kullanılarak çalışmaya konu kişilerden, aile üyelerinden ad ve soyad, telefon, adres ile din, mezhep, etnik gruba mensubiyet gibi hassas bilgilerin istenmemesi ve uygulama sonucunda hazırlanacak raporun basılı ve dijital ortamda İl Millî Eğitim Müdürlüğü'nüze vermek şartı ile uygun görülmektedir.

Makamlarınızca da uygun görülmesi halinde olurlarınıza arz ederim.

Baykal BAŞDEMİR
İl Millî Eğitim Müdürü V.

Ek:
1-Dilekçe ve Ekleri (75 Sayfa)
2-Komisyon Görüşü (2 Sayfa)

OLUR
Kaya ÇITAK
Vali a.
Vali Yardımcısı